Wellesley College News

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DES MOINES CONFERENCE ISSUE

CONVICTED.

With the challenge at Des Moines, came conviction. I was convicted of ignorance, of careless thinking.

Do *you* know:

Where the cheapest commodity is human life?

Where children under 12 years of age work over 12 hours a day?

Where the average yearly income is $10.00 or less?

That half the world lacks doctors, nurses, drug stores, hospitals?

That there are *seven* doctors in New York city to every medical missionary in the non-Christian world?

Why Japan should not accept our western democracy *without* Christianity?

The right kind of intervention for Mexico?

I didn't know this and a great many other equally startling *facts*. I was puzzled and troubled when I heard a man ask, "Does your higher education give you a knowledge of the *needs* of people?" And then I read, "You measure a man by the height of his ideals, the depth of his convicitions, the breadth of his interests and his sympathies." Today, we college women are measured by no less a scale. We must have breadth of *vision* or we become "breeding places for all kinds of bacilli" which thrive on our careless thought and our ill-gathered facts.

President Faunce of Brown University once said, "If your map has not less than the world upon it you can not rightly decide upon your field of Christian endeavor." If your life has less than the world-wide touch of sympathy and interest you too are convicted, and you live a prisoner's narrowed life.

MARGARET HADDOCK, 1921.

HOW FAR DO YOU SEE?

"The world is as big as our vision of it." Is your vision narrow? Is the world in your eyes twisted and narrowed into a shape and proportion which is far from picturing the actual state of affairs?

I suppose there are few of us who do not in our mental picture have an entirely distorted idea of geography. To most of us the United States occupies a great proportion of the globe. Even more reasonable members of society see the world in terms of that part of it which we call "civilized." How many of us have ever stopped to realize that in reality the civilized lands occupy less than one-half of the earth's surface? How many people know that the dark continent of Africa alone is large enough to contain all of Europe, the whole United States, China and India?

A very brief study of comparative geography can teach civilized peoples many things and first of all it can make us feel small, very, very small. We who are inclined to call this a civilized age must first stop to think that we are at best less than half civilized.

"No nation (and no world) can advance any faster than the lowest class in that nation (or world). The nation that fails is the nation that forgets to bring up the rear."

The "rear" of our world consists of more than half of its entire population. Is it not essential for the student body of America to be interested in "the other half"?

BARBARA BEAN.

THE COSMOPOLITAN APPEAL OF THE CONFERENCE.

To me, whose cosmopolitanism has consisted in successfully making the distinction between nationalities by observing the scarlet pompom and striped "dicky" on one uniform over against the kilts and khaki of another, one day in Des Moines was, to say the least, edifying.

Of course I wasn't really quite so unintelligent, but it is true that my real acquaintance with people outside our own country has been very superficial. Imagine, then, what it meant to me that in *one day* I actually talked freely with a Swiss doctor of philosophy, whose brilliant mind and personality made him most inspiring, about some problems of our American student life; with a little French girl whose bobbed hair and diminutive skirts had not prepared me for the defiance she showed toward a missionary she thought was "trying to force our religion into her life"; with a Russian girl who has just come here after a year in Bolshevik Russia and is eager to give to us a true impression of her people as she knows them. I talked to a Japanese student who, discussing the need for better social and economic education among the students in this country said, "Nearly every one knows about polygamy in India and foot binding in Japan, but how very, very few really see what a mission there is in your own industrial problem here at home." I even spoke to an Indian, a tall, dark-brown person in a black and gold turban, though it was only to pass the time of day with him as we were looking at the same pictures in the exhibit I was proud to have been that much his friend.

It was not that we were different, that made me feel so keenly the contribution each of these new friends made to my thought, but that we were so naturally sympathetic and alike. To talk together about real vital problems in other countries and in ours, and to know that the reason you could reach fundamentals at once was because each saw in the other the great desire for service, was a privilege which left no room for smallness in accepting it.

The world in becoming broader for me has become, in another sense, narrower through the practical brotherhood among Christian peoples which I found at Des Moines.

KATHERINE TAYLOR, 1920.

TABLE TALK.

For five days we sat in the Coliscum at Des Moines, seven thousand students from all parts of the world. In front of us on the stage were at least three hundred missionaries, men and women home on furlough. What stories of adventure, of love, and devotion must have been bottled up on that platform! My one regret, as I look back on the convention is that there was not time to have more of them told. It was only in the afternoon sectional meetings that we had a chance to hear many of them speak, or at a luncheon or dinner. But those occasions we are not likely soon to forget. There is one in particular I shall long remember.

It was at a Yale luncheon, about the time we came to the pie, that Dr. Dey of Africa began to tell us how he pushed his way far into the interior of the country to a tribe no white man had ever visited, whose language no one had ever learned.

(Continued on page 4, column 1)

WHAT ARE YOU?

Mr. John R. Mott has said that "Investigators, writers and thinkers are wanted to understand and to lead the great masses of people; true statesmen, mediators, and leaders of righteousness are needed as builders of a new world."

For the past four years we have been keenly alive to the urgent need of co-operative work. We have tried in many small ways, both by negative efforts, through the things we "did not do" and by positive efforts, through the things we could do, to help in the carrying on of the war and in the bringing of it to a successful close. The actual fighting has ceased, and with it, to a great extent, our thought and work for the countries to the East and West.

"America is on trial before all the world." I am quoting Mr. Sherwood Eddy. Will it stand behind the ideals of democracy and freedom of which it has talked so much, or will it continue to fall down, as it is falling down, and continue to lower itself as it is lowering itself, in the estimation of the entire world?

"It is not so much where you are, as what you are." Korea debauched by opium, liquor and vice, is appealing to us; Armenia with her slaughter amounting to 800,000 in the last two years is calling to us. China, with its population of four Chinese to every American demands our help and must receive it, not only for her good but for our safety. China is awakening. Whether it makes itself a great force for good or a great force for evil depends largely upon whether or not we will avail ourselves of the opportunity she is giving us for the spread of Christian principle throughout her country. Missionaries—evangelistic, medical, industrial, educational—must be secured. And they must be drawn from our best ministers, physicians, financiers, and educators. But men and women are needed not only for the foreign field, but for the home field—men and women who will carry into all lives and all phases of life the principles of democracy, freedom, and love.

Miss Hasquith, who spoke in behalf of the Y. W. C. A. work, has divided the world into three classes —Workers, Shirkers, and Jerkers. It is up to each one of us to make sure we are satisfied wth the class in which we fall.

FRANCES E. BROOKS.

THE REAL MEXICAN.

In the eyes of the average American a Mexican isn't a Mexican unless he is half hidden under a sombrero, is armed to the teeth and waves pistols carelessly in both hands. That picture is, however, only a caricature, and those who have lived in Mexico tell us that the Mexican isn't nearly as bad as he is commonly supposed to be. Bishop McConnell who has worked in Mexico for the past seven years told the following story to illustrate that point. One day as he arrived at a small schoolhouse which was situated in a lonely locality, he was met by four mounted Mexicans who seemed to resemble closely the proverbial bandits. They asked him to dismount, which he did with reluctance, since he had had entrusted to him the funds which were to rebuild that schoolhouse. Much to the Bishop's surprise the leader, an elderly gentleman, introduced himself as the president of the school board. He then in a very courteous and

(Continued on page 3, column 1)

Board of Editors

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Elizabeth Woody, 1922

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BRINGING THE CONFERENCE BACK.

This week's issue of the *News* is devoted mainly to reports of the Des Moines Conference in an endeavor to acquaint the college as fully as possible with the results of the conference. The delegates feel that the conference was decidedly worth while. They are doing all in their power to give to the college a great part of what they received. The speeches at Christian Association meetings, the articles in this issue of the *News,* and infomral discussions which must arise will aid in spreading the knowledge and inspiration gained from contact with men and women from all parts of the country who possess unique experiences in their various fields. But it will be difficult for the delegates to give all that they have received unless the college responds by showing its interest and desire to carry on the work of world citizenship which the conference emphasized.

DES MOINES' CONVENTION.

There are many people in Wellesley who are asking what kind of a time we had at Des Moines. A very prevalent answer, I believe, is, "A wonderful time." But from the talks Wednesday night and from the reports in this copy of the *News,* we are hoping to bring back to you a more definite impression of the convention.

Little has been said of the trip itself or of our entertainment in Des Moines, yet both helped to make of the convention a broader convention than would otherwise have been possible. Those of you who have been to Silver Bay know exactly what I mean. It afforded an opportunity for meeting men and women from all parts of the country; it gave us a broader contact with all parts of the world.

Three of us left from Boston the Monday afternoon of December 29th, thirteen of us boarded the first special from New York at 6.08 that evening. The other five joined our combined forces in Des Moines, Wednesday morning.

Yet, though it was early when the first of our trains pulled in, we found "Wellesley" watching and waiting for us at the station. And the cordial welcome of the Des Moines-Wellesley Club expresses the warmth of their hospitality during our entire stay. Their homes were our homes; their friends our friends. And one of the most pleasant of our memories is the Wellesley Club luncheon at which an opportunity was given each of us to become acquainted not only with the Des Moines alumnæ, but with graduates attending the convention.

There was no program printed, but an official bulletin published each day, reminded us of our regular morning session in the Coliseum from 9.15-11.45; the afternoon section meeting from 2.30-5.00; the evening session again in the Coliseum, from 8.00-10.00. Of the first meeting the Des Moines *Register* says: "When John R. Mott lets the gavel fall on the student volunteer convention at 2.30 o'clock this afternoon, the greatest assembly that has ever made its headquarters in Des Moines and the largest gathering of college men and women in the history of higher education will be under way."

And as we sat in the Massachusetts section and, looking about, saw to the right and left, in front and behind, in the first and second balconies, delegations from states North and South, East and West and from Canada, we believed the estimate that over 7,000 delegates, representing forty different countries, to be conservative.

As we look back upon the five days spent in that Coliseum, we realize more and more vividly how much the convention has meant and how much it will mean to each one of us. And in this realization, we are not forgetting that it was each one of you who made our attendance possible; rather we are the more earnestly hoping that we may be able to bring back to you both the spirit and the knowledge which the convention conveyed to us. In "following up" the convention, we are asking for your co-operation. If we are not giving you what you want, tell us; if we can give you more, let us know. In this way, we hope to supplement the mere expression of our appreciation.

Frances E. Brooks.

OUR RESPONSIBILITY.

One fact the Conference succeeded in making perfectly clear to all who attended it is the enormous responsibility which rests upon the student body of America. There are 300,000 students in the United States and Canada, and their 7,000 representatives seemed a great number indeed as they sat together in the vast coliseum at Des Moines. Yet in comparison with the 300,000,000 non-Christian illiterates in India alone they seem a feeble army whose strength must be exerted to the utmost. With especial gravity are American students challenged today, for European universities are almost depleted and are quite unable to carry on their normal share of Christian work. Every day old problems become more urgent and new ones press themselves upon us. Underlying the solution of them all is the great program of the Student Volunteers for Christianizing the whole world and making Christian ethics and ideals play a more vital part in the life of those countries which already term themselves Christian. The spread of Christianity everywhere and at all times has been due to individuals like ourselves—individuals who might have chosen to stay at home and forget their obligations to mankind. Suppose each of them had shirked the responsibility thrown upon him. Suppose, for instance, that Paul had failed and we had never heard of Jesus' life and teaching; we cannot know in what crude ethical state or in the grip of what non-moral religion we might find ourselves. No less serious now than in Paul's time is the world's need for Christianity. Educated American youth must supply this need.

It is obvious that not all of us can or should serve as missionaries in foreign fields. Some of us can and are going to do so; the rest of us must stand solidly behind them. Above all the responsibility is laid heavily upon each and everyone of us to spend her life in the way in which it will accomplish the greatest good. It is always a crime to be a little man and in these times of colossal need it becomes unforgivable.

Eleanor Stuart Burch, '21.

MY IMPRESSIONS OF THE CONVENTION.

First of all, I was impressed by the bigness of the convention. It was held in a large coliseum seating 10,000 people gathered together from all the ends of the earth. Negro met Englishman, Chinese met Frenchman, and American met them all. There were foreign faces of every type, from forty different nations; there were almost as many different costumes. The Hindu, with black and gold turban, talked earnestly and affectionately with the drawling Englishman of the gold knobbed cane. They were there from every corner of the world, representing each his own land for Christianity, but all united in the great spirit of the cosmopolitan. It was a great and inspiring moment when those 10,000 voices, made one through their faith, were raised in a loud and glorious hymn of praise.

I was also impressed by the great earnestness and the spirit of consecration which was evident in all the speakers. John R. Mott, Robert E. Speer, Sherwood Eddy, Bishop McDowell and many other men of good and great works showed very clearly in their faces, and in what they said, the great inner devotion and dedication to their purpose.

And last, but most of all, I was impressed by the great challenge of the convention to each of us. There is a tremendous dearth of mission workers, doctors, nurses, teachers, evangelists, and workers of all kinds. Disease and pain reign in every non-Christian land; Mohammedanism is slowly broadening out into a wider and wider circle. Conditions everywhere call for trained and earnest men and women, preferably college men and women, to carry the word and the acts of Good and Love into all the lands. This is a job for the real man and for the real woman. To quote from the New York *Tribune* in speaking of the missionary's job, "No mollycoddles need apply."

Marion Lockwood, 1921.

THE SYNTHESIS OF NATIONS.

Yes—the title is meant to be as top lofty as it sounds and thereby hangs the tale.

Bishop McDowell in the course of an address told his tale of a conference with a student who wished to consult with him on his Master's thesis.

"And what is to be the subject of your thesis?" asked the Bishop.

"The 'Synthesis of Nations,'" was the reply.

"Thereupon," the Bishop continued, "I got up and opened the window." When he had heard of the development of the thesis he opened another window, for it was as follows:

First to show that a "Synthesis of nations" could not be brought about on the basis of commerce since it induced a spirit of rivalry, second that it was impossible to obtain it on a military basis as that would lead to mutual distrust among the nations, and finally to prove that the only basis was one of personality and that personality—Jesus Christ.

In a word, the whole duty of the whole Church is to spread the whole gospel to the whole world. And don't forget that being a missionary is a real, live, man's job, not just handing out Bibles to the benighted heathen. The next time you want to poke fun at missionary work remember that they shed blood while all you shed is ink. What can you do to help them!

Eleanor Otis Booth, 1923.

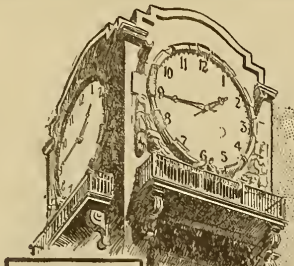
I. *The purpose of the Student Volunteer Convention is:*

1. To get a vision of the new world.

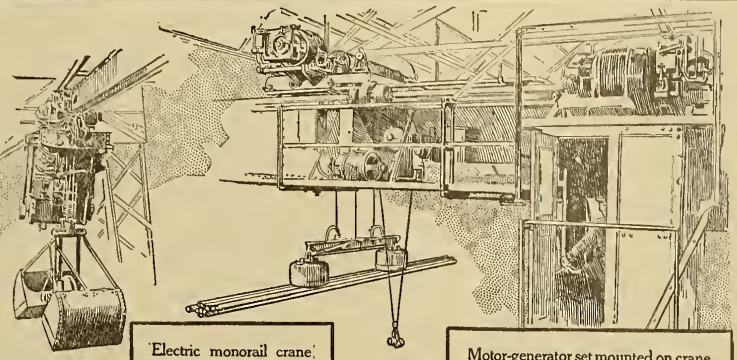
2. To receive a new challenge to bind our lives to service, not to selfish ends.

3. To realize our unity and spiritual solidarity.

4. To receive a new accession of superhuman power.—Mr. John R. Mott, Chairman of the Des Moines Convention.



Tower clock wound automatically by one-half horse power motor.



Electric monorail crane for hoisting coal.

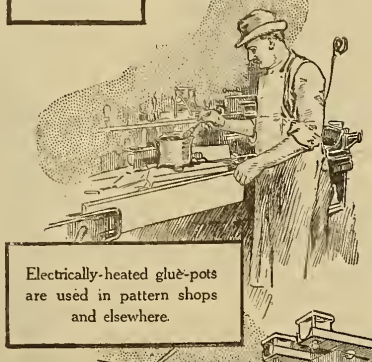
Motor-generator set mounted on crane supplying power for lifting magnet.

Electricity—
the Master Force in Manufacturing

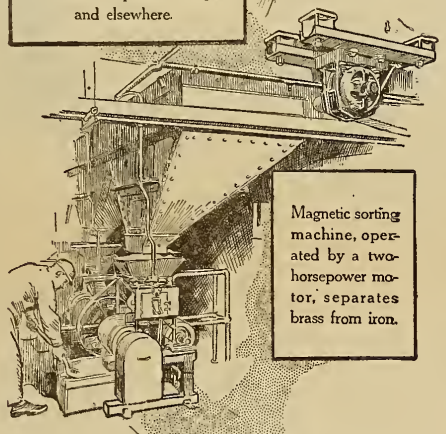
THE marvels of electricity have revolutionized our manufacturing industries. With belts and pulleys replaced by electric motors operating automatic—almost human—machines, many a slow and tedious process has been eliminated. The factory worker's task of yesterday is made pleasant by his command of this magic power.

The Crane Company's plant at Chicago—electrical throughout—is a model of industrial efficiency. Its 10,000 horsepower of driving energy is brought by three small wires from a distant power plant. Then electricity drives the machinery which handles the coal for heating, cuts the steel, sifts the sand and sorts the material—in fact does everything from scrubbing the floor to winding the clock.

Such an institution is marvelous—superhuman—made thus by the man-multiplying force of electricity. The General Electric Company has been instrumental in effecting this evolution. First, by developing successful electric generating and transmission apparatus to furnish economically this modern form of power. Secondly, through many years of active co-operation with hundreds of manufacturers, it has mastered the art of applying the use of electrical energy to a multitude of needs. And finally, through branch offices and other distributing channels, its products are made accessible to all.



Electrically-heated glue-pots are used in pattern shops and elsewhere.



Magnetic sorting machine, operated by a two-horsepower motor, separates brass from iron.

General Electric Company

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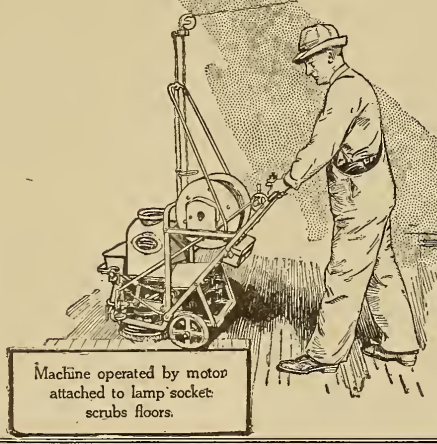
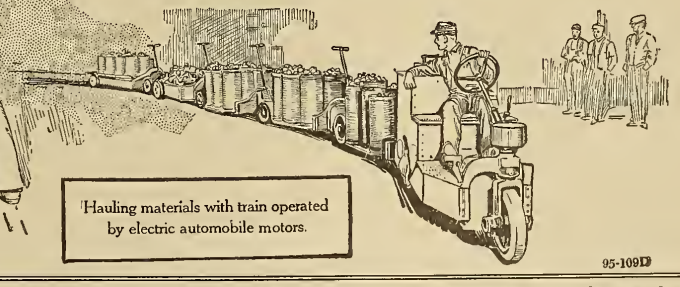
Sales Offices in all large cities.



Machine operated by motor attached to lamp socket scrubs floors.



Hauling materials with train operated by electric automobile motors.

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THE REAL MEXICAN.

(Continued from page 1, column 3)

charming speech said that he had come to express his gratitude for the help in rebuilding the school; a school which was the only "door of hope" for the children of his land.

Mexico needs our help, and more than all else, our sympathetic understanding. Let us put aside the silly, unthinking caricature we have thrust upon her. We should admire those people who have carried on an unique revolution in the hope of helping the peon. Whether we believe that revolution has served its purpose or not it is important that we be patient and let Mexico work out her own difficulties.

HELEN HUNT JACKSON.

APPOINTMENT BUREAU.

Workers are needed for an international section of the Y. W. C. A. These should be alumnæ who have been out of college some ten years. One of these should speak Italian, and someone who has lived or sojourned in Italy for a considerable time would be especially desirable. The other worker should speak Arabic and would be sent into the Syrian section of the work. Anyone who would like to become an applicant for this position or to be supplied with other details relating to it is asked to address the Secretary of the Appointment Bureau, Room 1, Administration Building, Wellesley, College, Wellesley, Mass.

TABLE TALK.

(Continued from page 1, column 2)

He pointed to a palm-tree, a native said something; he wrote down in his notes, "Palm-tree equals ————." His vocabulary had begun. "It was easy enough to learn the names of things," he told us, "by pointing to the various objects, but how in the world could a man point to a verb And without a knowledge of verbs, one cannot do much talking."

But one day, as he was lying on the grass, trying to understand what the men of the village were saying, a young woman ran along the trail and appeared a few minutes later with a bag of potatoes on her shoulder. One of the men spoke and Dr. Dey caught the girl's name, "field" and "potatoes." "Mazuka—field," he puzzled over it a moment, "what can the other word mean?" (I am not sure about the girl's name being "Mazuka." Though I knew it would be hard to remember the African syllables, I didn't think it was polite to take notes at the table). He had seen the girl running,—instantly he leaped to his feet and sprinted down the path. When he came back he tried the word on the natives, they laughed and nodded. He had discovered his first verb! He would learn another one. He made motions with a stick as if digging in the ground and repeated the second word. Again the men signed that he was right. He tried the whole sentence: "Mazuka ran to the field to dig some potatoes." The man who had first spoken seemed vastly pleased, corrected a slight mispronunciation, and thereby established himself as Dr. Dey's first teacher.

Before many years were over, he and Mrs. Dey had collected a vocabulary of more than 12,000 words. "Nor must you think," Dr. Dey warned us, "that their's is any simple language. Why they have fourteen forms of the past tense alone! Over there when a man says he kissed his girl, you know exactly when it happened, yesterday, last month, or five minutes ago."

With this knowledge of the language Dr. Dey began his translation of the book of Mark. But, he said, no sooner had he finished it than Mrs. Dey suggested, "How fine it would be if only they had John!" Mr. Dey thought he deserved a rest but Mrs. Dey would not let him off until he promised to start it right away. "Here it is," he said proudly as he held up a slim black leather volume. We looked at it with deep respect.

"Of course," Dr. Dey continued, "I didn't wait for these translations to tell the people about Jesus Christ, I began that as soon as I learned the word for 'save.' It was amazing what a transformation Christianity made in their savage, immoral lives. One day I was obliged to go thirty miles to the next station where an American missionary was ill with fever. As I was starting away the old village chief, who had but recently joined the Jesus Tribe, stopped me. 'Who's going to take care of mama?' he asked.

"I told him she would be all right by herself, but the man shook his head.

"'I'll look after her,' he offered.

"Well, I didn't want the old fellow hanging around," Dr. Dey said. "I knew that not long ago he had been a cannibal eater and had had thirty wives. 'No,' I said, 'You go on back to your hut; mama is all right.'

"Mrs. Dey told me later that the old chief returned to the mission station and informed her he was going to look after her that night. Mrs. Dey didn't want him around either, and told him to go on home. But late that night, after she and the two little native girls who helped at the mission had gone to bed, he came again to the mission, pounded on the door and called out, 'Mama, I have come to take care of you.'

"Mrs. Dey was really frightened and more than ever determined not to let him in. 'No,' she said, 'go back to your own hut. I don't need you now and if I do I'll send for you.'

"The next morning when Mrs. Dey looked out of the window, there was the old chief sitting on the steps, club across his knees and drawn knife in one hand, protecting, against man or beast, this missionary 'mama.'

"Is Christianity worth while," Dr. Dey asked in conclusion, "if it can change centuries of cruelty into such noble devotion?"

We returned gradually to our pie.

"See what being a missionary has done for that man," remarked Dr. Morse, at whose table I had the privilege of sitting. Dr. Morse graduated from Yale in 1862 and for over fifty years had been the head of the Y. M. C. A. until he handed it over to John R. Mott. "You heard that man say he went through Lehigh University in an hour and a half; now, he holds the attention of all those college men." He nodded toward a group of some twenty or thirty boys who had gathered around Dr. Dey's table. "They are looking at the book; very interesting," he mused, "very interesting."

It was interesting. We do not often think of the advantages such a life brings or of the opportunities for development. Too long missionaries have been either ridiculed or pitied. They deserve neither scorn nor flimsy condolences, but our admiring congratulations.

MARGARET WHITE, '21.

For Out-Doors and In-Doors

MALLINSON'S
Silks de Luxe

are the invariable first choice for the girl who appreciates character, style and quality.

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An ideal place for a rest or for winter sports. Tobogganning, snow shoeing, coasting, skiing, sleigh riding and skating are among the attractions of the House available to the guests.

The Huntoon House is on the approved list for Wellesley College vacationists.

The rates are reasonable and the table excellent. Write for circular and more complete information.

APPOINTMENT BUREAU.

(Letters from members of 1918 and 1919 who are teaching.)

"Let no little child be deprived of the opportunity of becoming a super-being." Madame Breshkovsky.

"Teaching holds out a challenge to the very best a girl can give. Every bit of experience she has ever had finds some place of more or less importance in the day's work. And if she comes to know her pupils well, a girl will find her interests widening rapidly, and her portion of happiness increasing, as she succeeds in meeting the innumerable demands made upon her. For she shares with them not only their work but their pleasures and in some cases the disappointments which, however trivial they may seem to her, are yet very great and real to a young mind.

"Consequently, the right kind, which should be the *only* kind, of teaching is far from being monotonous. By way of comparison with other professions may I quote from a letter received from a friend who holds a position with a chemical company? She writes:—'I've become one of the millions who get up in the morning, go to work, do their work—go home—and go to bed. Then it's time to get up and do the same thing over again.' A teacher undoubtedly works as hard, but her work is more personal, more varied, and, I think richer in its ability to satisfy our inborn desire to do something useful." E. A., 1918.

* *

"Through school I find I have a peculiar opportunity of reaching the boys, of making friends with them, and, in little ways, I hope, of helping them. There is no doubt at all in my mind that the girl who wants to do social welfare work can find no more efficacious opening than in teaching. The things one might do are ever-increasing, as one's eyes become opened clearly enough to notice them. Just the experience of these first three months has been extremely valuable to me, and I really feel as if I had learned—in the lines of tact, poise, and handling human nature—much more than I have taught—in French." M. R. S., 1919

* *

"The work of one teacher in one school may seem an utterly inconsequential part of the great work. But I question whether what one person has to offer will go further anywhere than in teaching. Even a very brief experience as a teacher has made me realize afresh the possibilities of helping to build up a more thinking, intelligent group of citizens, conscious of their country's needs, and equipped to meet them, that lie before a teacher. In a private school the opportunity for more intimate relationship with the girls makes these possibilities particularly rich." H. M., 1919.

* *

"Well do I remember the talk we had together when I was weighing in the balance whether I should take a teaching position or a business one. And I can say with all sincerity to the seniors that I do not regret my choice. Besides the mere teaching, there are many opportunities for influencing boys and girls who will soon be men and women, and there are opportunities, too, for entering into their play with them, either through organized clubs or in small groups. There is also ample opportunity for becoming a part of the community, and enjoying its activities. It seems to me a wide-awake, progressive, and decidedly worth-while task for a college graduate." G. M. T., 1919.

* *

"I had always declared, at college, that teaching was the one thing out of the question in the way of work. But, if you're seeking romance itself, go off to a little country town and teach. You will always find a group of small boys who will tramp miles with you—even showing you their secret haunts or letting you carry their wooden guns. Perhaps, (I only suggest this) they will instruct you in the intricacies of baseball. The girls are the ones who, perhaps, need the more sympathy, for country girls haven't been taught to tramp and chatter on as much as their brothers have. But that will be just another thing for you to help at. And through the girls you can get some good books started among families of children. You will find the older boys and girls only too anxious to talk about college. And, in the meantime, with all due respect to your blessed Alma Mater, you will have learned as much, in eight weeks of teaching, as you did in eight months of studying." E. P. H., 1919.

* *

"Teaching had been the haunting shadow of all my college days; I am quite sure, had I known when I was about to enter college that today I should be a teacher, I should have turned away with hasty steps. And it was not until after the spring vacation of my senior year that I finally and reluctantly receded from my positive position in regard to it. Today, after a year and two months of teaching, I can hardly be thankful enough for what it has meant to me. Teaching belongs to that larger social work whose results are perhaps not as immediate but are without doubt more permanent and effective. Last year I was trying to bring to my pupils knowledge of a richer life by which they might find inspiration and happiness. This year, I have a bigger and far more difficult opportunity for I am working with girls who have unlimited resources. My work, then, is not only to bring to them that knowledge but also to inspire them with a desire to make of their lives the most that their privileged position affords. Of course, there must be great opportunities in all branches of work, but it would be difficult for me to imagine any greater opportunities than those which teaching has opened up to me." A. J., 1918.

LOAN EXHIBITION OF ETCHINGS FARNSWORTH MUSEUM.

JANUARY 12TH TO 21ST, 1920.

Etching is a medium which of late years from giving delight to connoisseurs has become justly popular. This is in part because of its intrinsic qualities, in part because it is an art in which originals are within the reach of the moderate buyer.

It offers a possibility of every mode of treatment and every key, deliniating each detail of contour, modelling to the smallest plane, or suggesting by a hint, by light or dark, by masses or shadow or sensitive live drawing. It can suggest concentrated color, or diffused atmospheric tone. By any of these means, etching produces upon the imagination a double effect: that of realizing the subject presented, and a sense for the means used —the beauty of the craft.

This double pleasure is given by Mr. Arthur W. Heintzelman of the Rhode Island School of Design in his loan exhibition now open at Wellesley.

The subjects shown are various: the frolic of children in pools and wood, cattle in the fields, interiors of shop and house, portrait character studies of old and youg, refined and simple.

To select for mention is difficult, but the group of studies should be noted for design as well as portraiture to which belong "In the Twilight," and "The Artist"; also the horse caught in the wind called "The Squall," and "Three Score and Ten," the face pensive with old age—a remarkable study of flesh, and the planes and contours of distance in "Annesquam River from Babson's Hill," and the sense (present in Leonardo's distances) of far-away but realized details of buildings and towns in "High Pastures," and the comforting little flock of sheep in "On the Magnolia Road."

These things and many more are for the visitors while the exhibition lasts and, since they may be duplicated, are for any of us permanently, if we will.

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TERRIBLE CONDITIONS IN CENTRAL EMPIRES DESCRIBED BY DR. ALICE G. HAMILTON.

"Before the war," said Dr. Alice G. Hamilton who spoke here on January 9, "it was suggested that the economic boycott be used instead of warfare. But I shall never again stand for the use of economic boycott. I would far rather have warfare." This statement was the result of Dr. Hamilton's experiences in central Europe while the food blockade was maintained. She was in Switzerland, Holland, and Germany and she saw the terrible results of the enforced starvation at first hand.

"What we saw in Germany was not so bad as it had been before the blockade was lifted," she said, "but it was bad enough." The frightful condition of the children was particularly noticeable. In one place that Dr. Hamilton visited the children's midday meal consisted of a pint of soup with greens in it. "The children hadn't much energy; their faces were grey yellow, their mouths drawn with anxious expressions. Tuberculosis and rickets were common. It has clearly proved that there is no such thing as racial immunity to tuberculosis when the fats and albumens are taken away." Of conditions in Austria and Hungary Dr. Hamilton knew only through others. The population in Vienna is dying off by this process of slow starvation. Conditions in Budapest are equally bad and, in addition, the city is so overcrowded that it is impossible to allot one family more than three rooms.

"The blockade as a mode of warfare is horrible. It doesn't strike the soldiers; it affects the death rate of those who are the innocent victims of war. It has been used very successfully to win the war and to force Germany to sign the treaty. But warfare is an infinitely more decent thing. The League of Nations should be one that does not use a hunger blockade."

MUSICAL VESPERS.

Sunday evening, January 11, 1920.

Service Anthem: "Behold, God is great" *Naylor*
Organ: Slow movement from the *Scotch Symphony* *Mendelssohn*
Baritone: "O God, have Mercy" (From *St. Paul*) *Mendelssohn*
Organ: Nocturne *Ferrata*
Baritone: "God is my Shepherd" *Dvorak*
Choir: "O gladsome Light" *H. C. M.*

The Wellesley College Choir assisted by Loyal Philip Shawe, Baritone, Professor Macdougall, Organist.

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WANTED: SUGGESTIONS.

Discussion of "to be or not to be" for the plan to have dramatics a major event was ended at the last meeting of the House by the following: "Passed that Barn plays and all major dramatic events in Wellesley should come under the direction of a central dramatic organization." Of course, the next thing is to put such an organization in working order. That is what the Drama Committee is to do. But since it is everybody's organization, any individual who has applicable and constructive ideas would be doing the community a favor by submitting them to this committee. The more ideas offered, the better will be the final form of the organization.

THE NECESSITY OF A SENSE OF PROPORTION.

"Our powers for good," said Dr. A. C. McGiffert, President of the Union Theological Seminary, New York, Sunday morning, January 11th, in the Memorial Chapel, "are being paralyzed by the ceaseless round of petty things. We need to have our vision readjusted, for the small near objects look large, and the bigger, better ones unimportant. The things worth living for are not those whose significance ends with the doing of them. Life is not an end in itself, though in our blindness we make it so. To live worthily we must do the things that need to be done, with a worthy purpose. Meaningless routine kills the soul, but simple tasks done for a good end enoble it.

"A sense of proportion is the power of estimating correctly the relative power of little and big, that each may be attended to without neglect of the other. For the lesser things have a place in life, though enthusiasts are overapt to forget them. No life is worth living unless it is organized for some definite, honorable purpose. The achieving of that purpose must not mean utter absorption in it, to the exclusion of everything else. The man who has learned to preserve a perfect balance between the parts of life has alone learned the fine art of living."

WHAT ARE STUDENT VOLUNTEERS?

Before I went to the convention, my answer might have been, "Student volunteers are religiously-inclined persons who have responded to a mysterious 'call' to 'preach the Gospel' in foreign lands." Rather a dull and narrow conception, isn't it?—one not apt to arouse much enthusiasm in the average person! *Now* I know that student volunteers are *much more* than this. I *know* that they are men and women who have seen the very best and highest ideal of life, and who are strong enough to follow that ideal to the ends of the earth. They will go out beyond their homes, beyond their cities, beyond their countries to lands where, love, truth and beauty are yet undiscovered. They will help in the great task of binding the nations into the world-wide "Brotherhood." They have won a new name—the name of "world-citizens."

Helen Locke.

DO YOU WANT ORIGINAL PLAYS this year? ONE ACT or THREE ACT PLAYS will be accepted. GET BUSY and WRITE ONE.

OPEN MEETING OF CRITICS COMMITTEE.

The try-outs for Intercollegiate Debate will not be held this year until after midyears. For the benefit of one of the large committees of Debate, however certain general instruction is given now These meetings are open to all interested, and will be helpful to those who expect to try out, or to speak in large meetings. Mr. Sheffield will explain "How to make a speech" at 4.40, Monday, January 19th, in Zeta Alpha. Last Tuesday Mrs. Hodder spoke on "What Debating can mean to Wellesley College."

If you would like to serve on any of the committees of Intercollegiate: the Critics, who try to understand what the team is talking about; the Material Committee, who read and rate books and articles on the subject; the Business Committee, who sell tickets and usher; the Social Committee, who take care of the delegation from Holyoke;—if you wish to serve on any of these, look up Rachel Jones or Elizabeth Wight, and they will find a "job" to your liking. If possible, committees will be completed before second semester.

Remember Mr. Sheffield's talk, and come if you can. R. C. J., '20.

DR. CHARLES R. BROWN TO BE HERE WEEK OF PRAYER.

Dr. Charles R. Brown, Dean of Yale, is to be here for the Week of Prayer, February 8-12, 1920. He was here last year and preached the sermon on "Influence" which everyone who heard him remembers with interest. He has been to Des Moines and those who heard him there will more than agree as to his ability to speak to college students. Do not forget the date—tell everyone about him and be prepared to come to all of his meetings. Watch the *News* for further notices.

II. *Did you know that*:

1. The United States controls one-third of the wealth of the entire world?

2. One-half of the world is not only poor, but ignorant and lacking in all forms of medical skill?

3. Nine-tenths of the world is illiterate?—Mr. Sherwood Eddy.

III. *Extracts well worth remembering*:

1. The great need of today is men who will think boldly of God, and act upon those thoughts.—Mr. Robert E. Speer.

2. We were brave enough to go into the war; now we pray we are good enough to go into the task of reconstruction and take our suitable and full place.—Brown, Dean of Yale.

3. There is no solution for our ills—social, economic, political—except that humanity catch something of the spirit of Christ.—Dr. Franklin.

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PLISCODA AMUSES AUDIENCE.

From the audience that attended Pliscoda on Saturday evening, January 10, Ruth Bolgiano chose a very talented cast to present "The Pot-Boiler," a one act skit by Alice Gerstenberg. Helen Bessler, '13, led some favorite college songs with all the vim and zest that made her famous in France.

"'Neath the Oaks," she announced, "and *don't* sing it as though you were neath the weeping willows." Wellesley followed this valuable advice so well that the time flew until Ruth Bolgiano announced that the cast was ready and warned the audience to "pay attention but don't get too excited watching the pot boil."

The enthusiasm with which the play was received more than justified this warning. Marcia Cressy, '21, as Mr. Seed, the playwright, who is demonstrating the points of a good play by the rehearsal of his own production, carried the whole cast with her. Dorothy Underhill, '22, made a delightfully silly heroine and had an excellent foil in the dashing adventuress, Florence Louehheim, '22, who loves the villain, who loves the heroine, who in turn loves and is loved by the hero but nobly consents to marry the villain to save her father from ruin. Could *you* find a solution? Neither could Mr. Seed who lets things take their course until the heroine's father has a revolver pointed at the hero whose revolver aims for the villainess whose revolver aims for the villain whose revolver aims for the heroine and then cries in despair "I don't know who shoots! *Curtain!*"

The last number included some very instructive songs by Miss Bessler one of which, that of Mathilda, the lying child, proved to be of local interest. With Mr. Robinson assisting at the piano Miss Bessler recounted the heartrending tale of this wicked infant who called the fire brigade so often, just by way of amusement, that when the actual conflagration of her home occurred her warnings were disregarded and she perished miserably. Wellesley Fire Captains please take notice!

CAST OF "THE POT-BOILER"

(In order of appearance).

A Stage Setter.....Helen Lane, '23
Mr. Seed.....Marcia Cressy, '21
Miss Would Be.....Regina Stolz, '23
Miss Ivory.....Dorothy Underhill, '22
Mrs. Pencil.....Florence Louchheim, '22
Mr. Ruler.....Elinor Walden, '21
Mr. Inkwell.....Helen Woodruff, '22
Mr. Ivory.....Hortense Henenberg, '22

CALENDAR.

January 15. 7.30 P.M. Senate meeting.

January 16. 8.00 P.M. Billings Hall. Reading under the auspices of the Department of Reading and Speaking. Miss Jane Manner will read three short plays.

January 17. Program meetings.

January 18. 11 A.M. Houghton Memorial Chapel. Dr. John McDowell of New York City.

Vespers, Miss Edith May, Wellesley, '97. "Some aspects of my work in France."

January 19. 4.40 P.M. Z. A. Open Meeting. Committee of the Intercollegiate Debate. Mr. Sheffield will speak on "How to Make a Speech."

7.45 P.M. Billings Hall. Lecture in series on Government. "American Cities and How They Are Governed." Mr. Hanford.

January 20. 4.40 P.M. Billings Hall. Piano Recital by Miss Brocklebank of the Music Department.

January 21. 4.45 P.M. Senor Robles, on "Primitive Music and Customs of the Early Peruvians."

WATCH NEXT *NEWS*

for

Results of League and Treaty Referendum. Write-ups of Speakers on the Question.

I. *Unoccupied fields*:

1. In China there are 1,557 walled cities without a missionary.

2. In the United Provinces, India, 17 districts, containing a population of 16,000,000, have no missionary.

3. In Japan, 80% of the whole population is still unevangelized.

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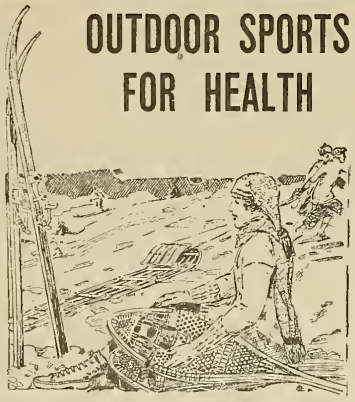

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COPLEY THEATRE.

With the name of Sir Arthur W. Pinero behind it and the play itself a masterpiece in its kind, it is not surprising that "The Big Drum" would make good from the very start in the hands of Mr. Jewett's players at the Copley Theatre. Last Monday evening's performance was a veritable triumph for this talented company, and the play was eagerly followed by an audience that tested the capacity of this cozy playhouse. The story of Philip Mackworth and Ottoline, Comtesse de Chaumee, proved an unusual one, not only in the manner in which Sir Arthur has handled it but because of the surprisingly good acting of Mr. Percy Waram and Miss Jessamine Newcombe, who had the leading roles, and the other members of the company as well. In all of the four acts there are some very strong situations, and at the close of each one there were loud demonstrations which were both a tribute to the playwright and to the Jewett Players. The large audience of the opening night has been duplicated by equally large ones at every performance this past week and as there have been numerous demands for a continuation of "The Big Drum" this capital play will continue to be the attraction at the Copley Theatre through another week.

III. *What is a Missionary?*

A missionary is one who loves his own country so well that he is willing to leave it; he becomes all things to all those among whom he lives in order that is country's best may become known to all the world.—Rev. James H. Nichol.

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